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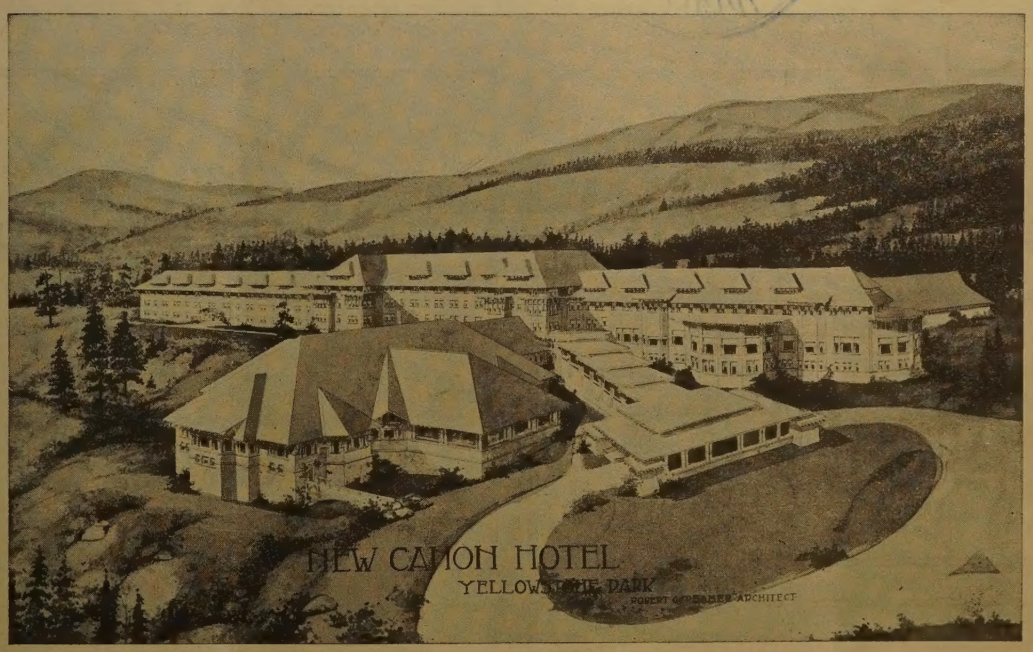

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San Francisco, September, 1916

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It did not separate from the Presbyterian or from the Methodist, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church in England; and although they differed somewhat in their teaching, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cooke asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of England and its daughter in this country, with being uncharitable and excluding others.

But it never excluded any of them; they went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.

BISHOP PARET.

STATE WARS AGAINST INFANTILE PARALYSIS.

Every effort to prevent the introduction of infantile paralysis into California is being exerted by the California State Board of Health. In order to learn if any cases or contacts are being brought into the State from the East, where the disease is now epidemic, inspectors of all transcontinental passenger trains have been stationed at points along the border lines where the railroads enter California. Without the co-operation of citizens, however, this procedure is of small importance.

Every suspected case of illness in children, particularly intestinal or digestive disturbances, should be reported immediately to the local health officer for investigation. Children should not be allowed to come into contact with such persons, who are ill, whether they are children or adults.

The diagnosis of infantile paralysis is oftentimes not determined until the paralysis appears. Since many cases begin with the acute digestive or intestinal disturbances, followed by high fever, special attention should be paid to disorders of this sort.

While comparatively few cases of the disease have occurred in California during the past few years, several epidemics of magnitude have occurred in the State. At the beginning of July there were only four cases in California and these were widely scattered.

The California State Board of Health does not feel that there is any occasion for alarm, but it desires to emphasize the importance of taking every possible preventive measure that may be available, in order that California may not be visited with a devastating epidemic of the disease.

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The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

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Assets	$63,811,228.81
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Reserve and Contingent Funds	2,084,033.89
Employees' Pension Fund	222,725.43
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SEPTEMBER CALENDAR.

3—11th Sunday after Trinity.
10—12th Sunday after Trinity.
17—13th Sunday after Trinity.
20-22-23—Ember Days.
21—St. Matthew, Evangelist (red).
24—14th Sunday after Trinity.
29—St. Michael and All Angels' (white).

By the middle or end of September vacations will be over and parochial activities will be resumed and many problems must be faced and a sane solution of them planned. Those who have been fortunate enough to have a real vacation and went out where nature has been least disturbed by civilization's devastating hand will have profited by the contemplation of God's glorious handiwork and will perhaps have learned the secret of David's great faith and courage, notwithstanding the persecutions and treachery that beset his royal path. He knew where to find the "still waters" of comfort and realized in his communings with nature that God was very nigh to those who would look for Him; that His righteousness, like the great mountains, was conspicuous above the wayward ways of men, towering above the sin and turmoil of earth; far above the pettiness of human lives filled with conflicts and passionate restlessness, and so he could say, "He leadeth me in the paths of righteousness for His Name's sake."

Paths of Righteousness! Do we not need to seek and to follow the Guide who will lead us back into the paths of righteousness? Is it not a fact that we have wandered far afield and lost our way in the bypaths of self-seeking and allowed the habits and customs of the world to color practically everything that we do? Righteousness is right living—living rightly; but what is right? The unsanctified man has one standard which says "an action is not wrong unless you think it is wrong." Other standards may not be quite so radical, but most of them fall far short of that righteousness which the Master said must exceed that of the Scribes and Pharisees if we would enter into the Kingdom of God. But is it not a fact that many of those who profess to be members of the Kingdom are trying to solve the problems of the Kingdom unrighteously? Are not many of the methods of Church finance worldly in the extreme? And the reason is not difficult to see. Those who use such methods are worldly and do not "seek *first* the Kingdom of God and *His* righteousness!" If we admit that the Church of God must be supported by other means than the free-will offerings of her members, (though we do not think that it is right), must we stoop to the degrading methods that are used in so many Parishes and Missions that endeavor to further the upbuilding of the Church by card parties, raffling and other gambling devices? The results of very few of these "affairs" justify the effort expended in actual monetary profit. And if they did, what is the spiritual profit if they gain a mint of money and lose the soul of true religion? The religion of Jesus Christ cannot prevail in any community that thus invites Satan's aid.

"*The time is come that judgment must begin at the House of God!*" The Church must be purged of worldliness and worldly methods if we are to stem the trend of civilization away from God. Would it not be better to taboo all money-making schemes in Church life and develop that conscientious self-apportionment by every member of the Church that would result (if each one realized his just debt to Almighty God for all the benefits he has received from Him), in more than enough to meet all the needs for the Church's work? *Perhaps* we may come to that blessed condition as recorded in the early history of God's Church: "The people bring much more than enough for the service of the work, which the Lord commanded to make." "So the people were restrained from bringing."

As bearing on this we print a portion of the Convention address of Bishop Fiske, Coadjutor of the Diocese of Central New York, on "*The Duty of Christian Giving*":

"I am not forgetful of the duty of the missionaries themselves to instruct their people in the obligation and privilege of generous giving for the Church's work. There is a natural hesitancy on the part of the Clergy in speaking of finances. It is a hesitancy that must be overcome. Should we plan eventually to have all pledges sent to the Diocesan Treasurer and all salaries paid by him, the one great embarrassment would be removed, in that the Clergy would not be placed in the position of begging for their own salaries. We owe it to our people, however, to make them understand their responsibility. As a Church, our offerings, both for Parish and Missionary work, are shamefully disproportionate to the ability of the people to give. We have lost, to a large degree, the spirit of self-sacrifice, which is the very genius of Christianity. I recognize, of course, the fact that there is an exaggerated idea of the wealth of the Church; many of our people, in this Diocese especially, have small means; but there are scores of parishes numbering among their communicants people whose consciences have never been quickened to the duty of Christian giving, whose contributions to the Church are wholly out of proportion to their personal expenditures, and who know little of the joy of religion because they have made no ventures of faith—their religion costs too little. There are communicants in our mission Churches able to keep automobiles and living in more than comfort, yet willing to have the Parish sustained too largely through the charity of others. Under the law, the Jew paid his tithe as an *obligation;* when that debt was paid, he gave free will offerings as a *privilege.* Our people need to be taught that their duty is no less. And where they have means, they need to be taught that their giving is a matter of conscientious thought, prayerfully in God's presence, and irrespective of the proportion their own gifts bear in the amounts offered by others.

"I am convinced that a frank and loving statement of facts and a tactful insistence on the duty of almsgiving will eventually arouse in many who have it not a fine spirit of beneficence. And somehow I feel that if we can bring to our people a deepened Christian experience there will emerge a spontaneous and fervent gratitude expressing itself liberally and bountifully. Men will be great givers as they are great receivers.

"There are signs that as a Church we are being aroused to the duty and the privilege of this latest of Christian virtues. The one day's income offering last year and the generous gifts to the Pension Fund this year prove the existence of the spirit in the Church at large. I trust the people of our own Diocese may quickly catch the inspiration."

A Miracle in Hotel Building

The Old Canyon Hotel

(Having in our August number presented some of the charms of one of our great National Parks—the "Yosemite,"—we here, by the courtesy of the Yellowstone Park Hotel Co., present a note of another famous National Park—the "Yellowstone," the natural wonders and beauties of which have been so widely pictured, an indication of what may be called a rare achievement over many difficulties in providing for the comfort and enjoyment of visitors to the Park. The Grand Canyon Hotel is one of the seven notable hostelries in the round of the Park, and its vast Lounge Room has been characterized in print by one enthusiastic visitor as "alone worth making the trip to see.")

An Order for Nails.

Early in January, 1911, in the heart of the Rocky Mountains, eight thousand feet above the sea and nearly forty miles from the nearest railroad, I saw the first "order" prepared on the range of one of the largest and most perfect hotel-kitchens in the world. The "order" was for nails, hot nails, nails by the quart and by the gallon, piping hot, big and little, brads and spikes, ten-pennies and shingle-nails, while from the walls, inside and out, from the sub-cellar below, and from the acres of gaping roof, came the tattoo of the hammers of a hundred carpenters clamoring for nails, hot nails and plenty of 'em.

Through a blinding blizzard, with the wind blowing a horizontal gale of thirty miles an hour, over thirty-seven miles of almost trackless snow, four feet on the level, through mountain gorges, where the drift lay packed from ten to twenty feet, across frozen creeks and rivers, I had come in a horse-drawn sleigh to the brink of the Grand Canyon of the Yellowstone River in the National Park to witness the Titanic winter work of building a new half-million dollar hotel, to be ready for the summer-tourist by June.

From Mammoth Hot Springs, thirty-seven miles away, where countless herds of elk, deer, mountain-sheep and antelope, driven from the high places by the fury of the winter storms, gazed at us in meek and unterrified surprise, we set forth in a two-horse sleigh to face the pelting, driven steel-dust of a mountain blizzard. Passing beside the slopes of the steaming waters of the hot springs, and in the pass above the Golden Gate, we met a slinking coyote, bold in starvation and gaunt as a skeleton, heading for the settlement to steal a meal or find a grave.

Sledding Under Difficulties.

For over three miles across the Swan River flats the road had long since been buried, and now the course of it, winding and uncertain, is marked at either side by little pine trees stuck into the snow by the freighters to mark the edges of the obliterated road. A mis-step to either side plunges the horses floundering into from four to a dozen feet of snow, for the only footing is the six-inch snow-pack made by the runners of the freight-laden sleds creeping slowly over it in their long and perilous journey from the railroad station at Gardiner to the site of the new Canyon Hotel by the brink of the famous cataract of the Yellowstone.

Low-pitched, six-horse, cumbrous sled-wagons, manned by stalwart, brave and skilful freighters, ground and crawled over the almost incredible difficulties of this arctic trail. All that winter they hauled lumber, hardware, cement, tiling, doors, windows, bath tubs, tools, machinery, supplies for men and horses. Ten million pounds in all they hauled through boreal storms, over snow-jammed passes, across ice-bound rivers, along the dizzy brinks of narrow cliff-trails, and with the thermometer seldom above zero and ranging down to forty degrees below.

A Task for Titans.

Some task this, to build in a winter wilderness the grand chateau that delights the summer holidays of the tourist who visits the Yellowstone National Park during the brief season of its verdant glory. Two hundred and fifty men, hardy, alert, emulous and undaunted, fought with the frost and blizzard, bucking the snow-drifts and freezing their fingers and toes in this far place all winter long, to the end that one of the most remarkable, extensive, beautiful and complete summer hotels in the world might be ready and running for the approaching season.

Hard at Work in Mid-winter.

A January Sunday evening, nearly eight thousand feet above sea-level, the mercury at forty degrees below zero, civilization thirty-seven miles away, across a wilderness of shining, snow-clad mountains, I saw my first glimpse of the new "summer hotel." Even before we had emerged into full view of it, we heard the volleys of clattering hammers, their cadences rising and falling like the scattering reports of muffled musketry. For they worked on Sunday all through the winter, and they reared the walls and roofed them over when their fingers were numb and their breaths froze on their beards; they fumbled through banks of floury snow for the lumber and shingles and sacked cement; and they spent time in the hospital, where the trained nurses thawed out and treated their frost-bitten faces and members. And that is the reason why the first dish served from the newly installed kitchen ranges was hot nails.

For the hauling of a carload of freight each day for the rapid building of the new Canyon Hotel in the Yellowstone

National Park, about fifty drivers and two hundred horses were required. When the snow-storms set in with their full winter fury, sleds with a capacity of three and four tons apiece could carry only 2,500 pounds or less. Horses downed in the drifts, loads overturned, sleds broken, harness torn apart, snow-slides and sudden blizzards increased the hardships, the hindrances and the perils of the gigantic task. In our comparatively easy journey through this strange and rigorous scene, we passed snow-covered piles of freight that had been set beside the trail from overloaded sleighs, waiting to be hauled almost piecemeal over miles of nearly insurmountable difficulty.

The two regiments of men who spent the winter of 1910-11 building this marvelous mountain hotel were practically isolated from the world for months. They worked always seven days of the week; they had no saloon or club or theater to beguile their time or bemuse their faculties, and even for the younger, pleasure-loving workers there was no diversion, except the fierce thrill of gliding and coasting on skis over the glacier-like slopes of the desolate amphitheatre which surrounded them. There is probably no other like example of hotel building in history, and the structure which is the result, the scene which it civilizes without desecrating, the strange region which it adorns without vulgarizing are all in keeping and in singular symmetry.

The "Lounge."

To eliminate the superfluous, because unused, public apartments of the conventional tourist hotel, prompted the builders of the New Canyon to combine the beauty, the convenience, the utility, the attractiveness of them all into one great common room. The combined allurement and practicality of the winter-gardens of the famous spas of Europe, were kept in mind; the "peacock walks" of New York's most fashionable hostelries, the need of a great dancing floor, a convention hall, a spacious concert room, recesses for writing, reading, smoking, reviewing the pageant—all of these usually scattered essentials of a modern tourist hotel were combined in The Lounge, the salient feature of the new Canyon Hotel and one of the most remarkable apartments in the world.

This great room is 200 feet long and 100 feet wide, its great floor of polished oak and its walls and ceiling of finely finished red birch. Except for the massive alternating pillars that sustain the broad, high roof, the walls of this huge room are almost wholly of French plate glass. It extends lengthwise from the south front of the hotel building, and from its middle at either side, facing east and west, are two spacious, pillared porches, opening through wide doors and French windows onto the main level of the floor of The Lounge interior. The north end of this Lounge contains the stage, or platform, for the orchestra, flanked by wide, grand staircases which lead, back of the stage, through a broad open space, into the spacious lobby of the hotel proper.

The Lounge of the new Canyon Hotel in the Yellowstone National Park promises to become a famous favorite with the pleasure-seeking travelers of the world. I think there is nothing like it in Europe; certainly it has no counterpart in America for size, magnificence, spectacular impressiveness and practical comfort combined. It projects 200 feet from the southern front of the great hotel of which it is an essential part and feature. Its one high story, whose vast even floor is a few feet below the level of the hotel's main floor, comprises all of the utilities that are offered, all of the private elegances that are provided in the scattered, small, isolated and, usually, stuffy, small apartments commonly provided by other great hotels. From the open brink of the hotel lobby floor, the eye ranges above the stage upon which the orchestra sits, across the fine perspective to the southern windows of The Lounge and thence across the descending landscape to where the Yellowstone Falls, itself masked by an intervening pine wood, roars and thunders in its final descent into the most astoundingly picturesque gorge in the world.

The whole central floor-space of The Lounge is at once a vast ballroom, promenade, auditorium or theatorium. In the pillar-spaced intervals around the open margins of the enormous room, lighted by the continuous walls of plate glass by day, and by 2,000 electric lights by night, writing desks and tea tables, easy chairs, divans, footstools and rugs offer to the guests the perfection of privacy with accessibility, comfort with elegance, aloofness with sociability, in exactly that degree which a guest of the hotel may choose for himself. The music, the spectacle of the dancers and promenaders, the stir and interest of the summer-night throng, will become unobtrusive, impersonal, an impression rather than an interruption, in the bigness, the roominess, the cosy out-of-doorness which are peculiarly characteristic of this most extraordinary apartment.

On the projecting side porches of The Lounge, al fresco equipments are provided, and there, as in the interior, tea, coffee and other refreshments are served to the loungers and smokers. The basement of this unique room is fitted with billiard rooms, bowling alleys and buffets for the guests, its several departments being in immediate connection with the commissary, kitchen, wine cellars and conveniences of the main hotel structure.

The splendid refectory is 175 feet long, extending east and west, 60 feet in uniform width, and with a great bay upon its southern front that is nearly 50 feet in diameter and 20 deep to the plate glass bow-windows at its front elevation. The interior of this enormous dining room has been treated in the same manner, as to walls and woodwork, as The Lounge and lobby. Floors of oak, and walls, pillars, doors and casements of red birch. The pillar, transom, chair and linen motive of decoration is the branch of the pine tree conventionalized.

The grand kitchen is 190 feet long, 50 feet wide, with concrete floors, tiled wainscot and enamel walls, ceilings and pillars.

The approach and entrance to the hotel are by a sloping, roofed arcade, which, reaching outward from the southern front of the lobby like an outstretched arm of welcome, touches the widened roadway of the grand tour with a great porte-cochere, where, in the summer-time, the trains of tourist-laden coaches will discharge their passengers. From the landing platform, the guests approach the lobby by a gradual, tiled incline, beneath which, and out of sight, is a similar ingress, through which the luggage is to be wheeled to the office in rubber-tired push-carts.

More than $100,000 have been expended for the portable furnishment of the hotel.

Of all the contrasted and incredibly wonderful regions of the Yellowstone National Park, none clamors so insistently for long days of deliberate inspection as does that incomparable stretch of titanic panorama which reaches from the Yellowstone Lake to the lower abysses of the Grand Canyon. The new Canyon Hotel, the construction of which, amidst the rigors of an arctic winter, I have attempted to describe, is situate in the heart of the most opulently varied landscape in the nation's greatest domain of colossal and portentous wonders. Other portions of the Park may be visited and appreciated in a few days. The scenes about the Grand Canyon of the Yellowstone, the wildest, oddest, most awesome and most grippingly beautiful combinations of majesty with tenderness, of savage splendor with sylvan loveliness, are scattered here with the most whimsical lavishness that Nature ever displayed.

J. H. Raftery.

Lower Yellowstone Falls

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Missionary Notes

The Fifteenth Infantry of our Army is stationed at Tientsin, China. Recently the children of the regiment, under the direction of Chaplain and Mrs. H. Watts, gave a sale and entertainment, the proceeds of which were devoted to the children's ward of St. Luke's Hospital, Shanghai. This, together with their Easter offering for the same object, amounted to $500 and has been sent to Bishop Graves. This does great credit to the Fifteenth Infantry and the Americans in Tientsin who interested themselves in the enterprise.

The Anglican missions in India are suffering severely from the war, not so much in money as in men. The Rev. W. E. S. Holland, principal of St. Paul's Cathedral Mission College at Calcutta, writes to a friend in this country that two of the men on his staff have been killed, and two or three others who were to have come out have enlisted. He makes an appeal for two first-class young Americans. They should be unmarried, with university qualifications, and ready to fit into a self-forgetting brotherhood of service. An ample salary will be paid, free quarters supplied and travel expenses met on a five-year agreement.

A correspondent of the New York Times recently suggested that the government should spend ten million dollars to establish schools and colleges where the youth of Mexico might be trained, as the best way of bringing that nation out of its present turbulent condition. A Churchman writing in reply calls attention to the fact that this is exactly what the religious bodies of the country have been trying to do. For example, our own Church has had a Bishop and twenty-five clergy there. They have established schools, a college settlement house, an industrial school and a farm school, but when they have appealed to this country for support, many of our citizens unfortunately have turned a deaf ear.

Boone University in Wuchang, China, is proud of its band. In its eight years of existence it has developed from an instrument of torture to an organization of some finish, which is in demand for social functions in Hankow and Wuchang. As a direct aid to missionary endeavor the band is distinctly a help. It supplies musicians for the students' Sunday afternoon missionary campaigns in the city; it provides a musical feature which helps to attract the large numbers of government school students who attend the regular Saturday night course of popular lectures in the University Library; it offers a systematic training in music to the great number of embryo teachers who will later need it in their work, and it prepares many of our divinity students to better guide the musical part of the Church services of their future congregations. The band is badly in need of any kind of brass instruments except slide trombones. The Rev. C. F. Howe of Boone University is at present in the United States and will be glad to correspond with any person willing to donate such an instrument and to arrange for its forwarding. A note in care of the Church Missions House, 281 Fourth Ave., New York, will always reach him.

A HISTORIC STONE.

Shortly before the illness of Bishop Nichols he received the gift of a rare relic accompanied by the following explanatory letter of Mr. Robert M. Thompson of New York. Mr. Thompson's visits to California have ever brought pleasure and to him is due in the main the rescue from financial peril of one of our leading San Francisco business enterprises, in which Church institutions and individuals had an interest. Without his timely aid and good management there might have been the crippling of their competence.

2622 Jackson Street,
San Francisco, Cal.,
October 8, 1915.

Rt. Rev. W. F. Nichols,
1215 Sacramento Street,
San Francisco.

My Dear Bishop:—

The wooden box which I sent to your house contains a stone quarried from the site of Mount Sinai at a time not more than one hundred and fifty years after the death of our Saviour, for that is the date assigned to the so-called convent or monastery at Mount Sinai.

This stone formed part of one of the interior walls of a chapel known as the Chapel of Moses. The tradition as given to me was that this was the original building and that the convent was built around it, some claiming that it was erected while the Children of Israel were at the Holy Mountain, that is, in the actual time of Moses. There is, of course, no evidence to support this tradition, but it is certain that this stone was quarried and put into the building in the very earliest days of the building itself.

The history of its coming into my possession is this: I was traveling through the Mount Sinai peninsula and remained some days at the convent. While we were there a wall which had long been in a ruinous condition caved in. The monks were in great despair as they were without the present means to repair the wall. I gave them funds to do the necessary work and they wished to give me something to show their gratitude. One of my party suggested to them that possibly one of the very stones from the wall would be acceptable to me. They thereupon loaded four of these stones upon a camel and sent them to Tor, from whence we took ship to Suez.

You will note a red mark on the stone, which is the mark or stamp of the convent.

It will give me great pleasure to hand you this stone connected with many holy memories of our religion and to know that you will incorporate it into your Cathedral. I am,

Most cordially yours,
(Signed) Robert M. Thompson.

The Rt. Rev. Samuel D. Ferguson, Bishop of Liberia and West Africa, the first negro member of the House of Bishops, died at his home in Monrovia, August 3rd, in his 75th year. He was born in South Carolina but his parents emigrated to Liberia when he was six years old. He was educated in the Mission schools and became a teacher in 1862 and began his theological studies. He was ordered deacon in '65 and priest in '68. The House of Bishops, meeting in New York in '84, elected him Missionary Bishop of Cape Palmas and adjacent territory, the name being later changed to Liberia and West Africa. He was consecrated in Grace Church, New York, June 24, 1885, and in that year Kenyon College gave him the degree of D. D. and in '93 Liberia College gave him D. C. L.

As we go to press the news comes of the death of the Rt. Rev. Leigh Richmond Brewer, Bishop of Montana. He had been appointed preacher at the October meeting of the General Convention but his illness made it necessary for Presiding Bishop Tuttle to assume that duty. Bishop Brewer but recently celebrated the fiftieth anniversary of his ordination and was the fourth in the list of the Bishops of the American Church, having been consecrated December 8, 1880.

Perhaps no one of the clergy feels more deeply his loss than Dr. Lewis who was born in the same year, 1839, and who was led into missionary work in Central New York and was assisted by the late Bishop in his advancement to the diaconate and priesthood. Dr. Lewis found in him a precious friend in his association with him for nine years in Trinity Church, Watertown, New York. He was a constant friend in work and vacation and was the first person to whom was brought the notice of the election to the Episcopate. His daily call in passing the Doctor's door was sorely missed for many years and their last meeting was at the General Convention in San Francisco.

Wequetonsing, Mich., July 26, 1916.

The Archbishop of Canterbury notifies the Presiding Bishop that two English Bishops are coming to represent the Church of England in our St. Louis General Convention; Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel and the Bishop of Worcester.

Dan'l. S. Tuttle,
Presiding Bishop.

Wequetonsing, Mich., Aug. 19, 1916.

The Presiding Bishop has a letter from the Archbishop of Canterbury under date of July 24th, part of which is as follows:

"Serious apprehensions are expressed that 1918 will be an impossible year for the attendance at the Lambeth Conference of many Bishops who are anxious to take part in its deliberations. On the other hand I have myself felt, and Bishops whom I have consulted share my opinion, that it is in the highest degree undesirable to postpone the Conference if such postponement can possibly be avoided. To forecast the events of the next twelve months is obviously most difficult and I propose accordingly to issue a further letter towards the end of this year or early next year (1917) stating definitely at what date we can hope that the Conference may be held.

"Dan'l. S. Tuttle,
"Presiding Bishop."

The Fabric of the Faith: an Architectural Allegory

By Bayard Hale Jones.

An ecclesiastical pilgrimage in England leaves us many painful memories of the ravages of theological hatred on the wonderful monuments of ancient devotion. We recall ruined Churches high on lonely hills, once the resorts of pious pilgrimage; the scanty mouldering ruins of the great Abbeys, that graced the fairest spots of the realm, the prey of royal greed and popular indifference; the innumerable Lady Chapels, desecrated or utterly demolished; holy-water stoups, so built into the porches of the Churches that they could not be removed, broken open and left to this day as unhealed scars on the fabric; stone altars thrown down, their consecrated *mensae* contemptuously used for paving, their places usurped by ungainly wooden tables, shamefacedly concealed nowadays by apologetic frontals; the "superstitious" light of candles supplanted by malodorous kerosene lamps, in musty interiors whose "Old English smell" is now never mitigated by the mystical pungency of incense; the magnificent panoply of the ancient vestments pillaged by impious hands, or locked away in cathedral treasuries, let us hope against a better day; carven tabernacle-work of cathedral choirs, the cells of the lofty reredos of Christchurch Minster, and innumerable niches of countless Churches, with empty gaps proclaiming the rifled images of the Saints, and exquisite friezes in bas relief with all the little heads of holy men and angels smashed by spiteful hammers: and instead of all those glorious memorials of a triumphant spiritual life, the immortal Communion of the Saints of God, only lugubrious reminders of death and sepulture, in the incongruous horrors of mortuary monuments; the glory of color of the ancient walls and ceilings, eloquent of the richness of the Church's historic heritage, extinguished by dreary whitewash; the sacred splendors of the medieval glass shattered by impious hands; Cromwell's "Hog Market" in the portal of the Divinity School at Oxford, and the cathedral chancels where he stabled his horses; Westminster, with the vulgar sacrilege of initials scratched on the back of the High Altar, the faces of the sculptured dead, and the very Coronation Chair, the Throne of the Empire. In all these we note not so much the inconceivable blindness to the sheer artistic loveliness of the carven stone, as the strange uncompromising hostility to the ancient Faith which the old builders had wrought visibly into the fabric.

These desecrations appeared *pari passu* with the historical revolt against the Catholic Faith. One thinks of the intellectual movements that have occurred since; and the fancy comes. Let us begin at the Reformation, and see what all these destructive influences, logically carried out, would do to the substance of the Faith, visibly expressed in the fabric of an ancient Gothic Cathedral.

Our energetic friends of Reformation times lost no time in pulling down the chapel of the Virgin Mother of God. The Altar of Sacrifice followed hard after: they set the holy stones in the pavement to be trodden under foot of men. They broke the sacred images: the gargoyles and grotesques, the dragons and demons, they left, as at Chester; but the Saints and Angels were banished. They demolished the emblazoned Miracles of the ancient windows, and let the bald pitiless light of "common-sense" into the desolated Church.

Then the Presbyterians and Congregationalists got the upper hand. They attacked the cruciform structure of the Church, with its mystical implications, and its practical inconvenience in the matter of letting everyone in the "audience" hear and see exactly what is going on. They took an especial dislike to the Chancel, raised a few steps above the Nave, and divided from it by the imposing Rood-screen, bearing aloft the group of the Crucifixion, and dividing the clergy from the people, as a class apart and above them. The great trouble was, that this division was so substantially constructed, so wrought into the fabric of the Church at this point, that there really seemed no practical way of minimizing or reconstituting the difficulty. In fine, they abolished the Chancel entire; and of course the Bishop's Throne was carted off to the Museum of Antiquities with the other picturesque debris.

Having in a way removed the focal point of the Church's structure, they were now at somewhat of a loss as to what to do with the Transepts, those arms of the Cross flung wide, typifying the missionary zeal of the Church reaching out from its heart toward all the world: but after some deliberation, they arrived at the practical expedient of neatly walling off these excrescences, and putting a Sunday School in one, and a Young Men's Club in the other.

They had now brought the Church down to an oblong Nave; flattering themselves, not altogether unjustly, perhaps, that they had returned to a more primitive model, the Basilica form of the earliest Christians. The old "Altar," now a plain wooden communion-table, "with legs," they set in the midst of the Church; and there the clergy, stripped of all their ancient magnificence of priestly vesture, now ministered on the same level with the Congregation, which to them was all in all. The Pulpit, formerly set in unobtrusive dignity at a corner of the Crossing, they brought out into the very center, in front of the Lord's Table, and, on ordinary occasions, quite eclipsing it from view. It was the most prominent object in the Church.

For a long time they rested content with this orthodox Protestant arrangement. But eventually, there sprang up a new generation of restless innovators. It happened that the "auditorium" in which the Congregation worshipped, still retained, as a legacy from the ancient Catholic Cathedral, those three singular storeys of vaulted arches, whose exact relation and arrangement have been matters of dispute for centuries, which apparently no man has ever understood, but which have been conserved from age to age in reverence for their traditional mystical meaning. These new critics indignantly and ruthlessly swept away the second of these courses, the singular and, as they thought, now quite useless Triforium, along which the old monks used to pass from their cells to the service of the Altar,—that curious "blind gallery," with its double arches and no windows, symbolizing the two-fold mystery of the Person of the Son of God, in His Divinity and His Humanity. And so, of course, they had to abolish with it the third course which was built upon it, the Clerestory, the topmost range of great windows, typifying the Holy Ghost, illuminating the Church with light from heaven.

These Unitarians for some time were satisfied with what was left, the foundation-course, the pier-arches, simple, massive, upholding the whole, representing God the Father, the *Fons Deitatis*. But it was not very long before there came new inquirers to dissect even this. They found that these great pillars were sound and beautiful only on the outside: inside they were filled with all sorts of primitive temporary rubbish. These men would not concede that even this crude old material might have its place in the organic structure of the whole; they ignored the fact that for a great many hundred years the completed piers had successfully borne the weight of all the elaborate superstructure of the Church that had been placed upon them: and down they were torn with true German thoroughness.

For a great many Germans had taken part in the work, at one time and another, from the very first; and they were always so thorough-going, and so positive in their statements, that the English laborers had got in the habit of taking their word for nearly everything. It is just possible now, however, that when Prof. Allwissend and Dr. Schweigduhund come over again after the war, they may not find us quite so docile and submissive as we have been.

But meanwhile the ancient building had been reduced to the level of the ground. It afforded no shelter to anyone as a temple of worship any more. But for some time sundry of the investigators continued to gratify their archeological curiosity in the gloomy obscurities of the subterraneous Crypt, the crude yet wonderfully enduring foundations of an earlier time. There they dug up all sorts of forgotten tombs and strange relics of primitive religion; and, as at York Minster, they found pagan altars there.

By this time, a good many of us had begun to be really alarmed. For our German friends, who had been chiefly directing these last parts of the work, were now given to insinuating in no uncertain tones their shrewd surmise that not merely was the whole historical evolution and structure of the building at fault, but the foundations themselves were hopelessly unsound and utterly untrustworthy: as at Winchester, they were based on obsolete rafts of rotten old timbers merely floating, as it were, on quicksands and quagmires, so that it was the greatest wonder that the whole edifice had not tumbled down around the ears of the worshippers long ago: and it was certainly impossible for our modern science of these things ever to trust such foundation-grounds to support any religious temple whatever for the future!

However, the latest reports of the English investigators are reassuring. They point out that these somewhat shifting grounds are, after all, our good old Mother Earth, on which all human buildings must be constructed. Men have trusted all to her during the history of the race; and she has not betrayed their confidence, where their plans were discreet, their work faithful and intelligent. And if this soil has proved a little more alarming in some places, as at St. Paul's, in these days, by reason of the undermining of the tunnels of Science and the recent rise of the waters of Criticism, threatening the solidity of the former foundations, still our greater knowledge has found a way of safety. For deep down underneath all lies the solid Rock of Ages; and we have only to dredge a little lower, through the uncertain sands,

Continued on page 15

Diocese of California

Grace Cathedral

Order of Services.

SUNDAYS:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (Grace Chapel).
11:00 a. m.—Morning Prayer with Sermon.
11:00 a. m.—Holy Communion with Sermon (First Sunday).
12:15 p. m.—Holy Communion (Other Sundays).
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong with Address.
WEDNESDAYS: & SAINTS' DAYS:
10:00 a. m.—Holy Communion.

At Grace Cathedral on Sunday, September 10th, at the eleven o'clock service, a handsome silk flag, presented by Mr. and Mrs. Louis F. Monteagle, will be carried in the procession for the first time. This custom prevails at the Washington Cathedral and serves to emphasize the deep interest which the Church feels in all national affairs.

At this service also, St. Francis of Assisi's "Canticle of the Sun" will be sung to a musical setting by Alfred J. Chaplin Bayley, A. A. G. O., F. R. V. C. M., organist and choir-master of Grace Cathedral. The Bishop will be present and preach. The Canticle will be repeated at the vesper service at half-past four.

The Church Divinity School will reopen with Evening Prayer in the Cathedral on Wednesday, September 13th, at 5:30 p. m.

Since his return from New York, where he attended the meeting of the Board of Missions in May, the Archdeacon has visited the Cathedral, St. John's and All Saints' in San Francisco; St. Mark's, Berkeley; Trinity, San Jose; Menlo Park, Santa Cruz, Santa Clara, Watsonville, Mill Valley and some ten Mission points, to speak on General Missions and urge effort for the apportionment and the One Day's Income.

DAILY BIBLE READINGS.

The Board of Christian Education of the Diocese of California is considering the plan of issuing a series of Daily Bible Readings, with Meditations, for general use. If any of the clergy of the Province of the Pacific have any material of this kind, they would confer a favor by sending copies to the Rev. M. D. Wilson, 3042 Nicol Ave., Fruitvale, Cal.

THE BOARD OF MISSIONS

Is the Church's Executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

ADDRESS, 281 FOURTH AVENUE, NEW YORK CITY

The Spirit of Missions, $1.00 a year.

HOW TO MEET THE APPORTIONMENT IN AN HONEST, BUSINESS-LIKE MANNER.

As we peruse the monthly reports of the General Board we are struck by the apparent unbusiness-like method or rather lack of method that seems to prevail in dealing with this all-important duty. The Board has to make monthly or quarterly payments to its missionaries and it would be no more than right that they receive a monthly proportion of the amount apportioned to each Parish and Mission, and would it not be much easier to raise it in that way? Every rector and missionary in the Dioceses and Districts expects his salary to be paid monthly and should have a fellow feeling for those who have gone into foreign fields to carry the Gospel message, and endeavor to raise one-twelfth of his apportionment each month and send it promptly to the Treasurer of his Diocese or District who will forward it monthly to the New York office. To meet this, why not use a set of slides each month as early in the month as possible and take a silver offering for that particular field, and at the same time endeavor to increase the number of contributors in the duplex-envelopes. Pledge cards are provided by the Board and should be kept always in the vestibule with copies of the Spirit of Missions. Few cannot afford to subscribe for it at a dollar a year, but four of those who cannot spare the full dollar could unite and have it a week. It is the best Missionary mazagine published and costs only two cents a week. Four cents a week would pay for the Spirit of Missions and The Pacific Churchman. Indeed, we will send The Churchman and the Spirit of Missions to new subscribers for $1.50 for the first year. We believe that if all Churchmen would read the *Spirit of Missions* he would become so imbued with the *spirit of Mission* that he would gladly make a monthly offering proportionate to the amount he spends for his personal enjoyment, whether it be for cigars, picture shows, golf or other luxuries.

The apportionment for 1916-17 begins in October. Do all that you can to make up your apportionment to that date and then adopt some plan like that suggested above for next year and make it a matter of conscience to give it a thorough trial, and we believe you will never again go back to the haphazard manner that has characterized previous methods.

A complaint is sometimes heard about the size of the apportionment for General Missions. Taking into consideration the number of communicants and the total apportionment, the average per communicant each year is one dollar or less than ten cents a month. The Sunday School Lenten offering makes that sum even less.

Does **ten cents a month** represent the interest felt in the work of General Missions? We hope and pray for the awakening of the conscience of every communicant to a realization of the privilege afforded to thus further the work of extending the Kingdom to the utmost parts of the world.

The latest and last report before General Convention, of date August 1st, shows a balance of $397,759, which must be received to meet the Board's obligations for the current year, and, deducting the normal receipts of previous years and possibilities of income, there would still be $122,000 to come (possibly) from responses to the "One Day Income" appeal. The Diocese of California's apportionment is $13,756, and we have paid in only $5,423.44. Twenty-three missions have paid in full or more. To complete the Diocesan apportionment $8,332.56 must be raised by September 30th.

The Treasurer of the General Board closes his report with these words:

"Those of us whose privilege it is to work at the Home Office pass many anxious hours in wondering how the obligations of the Board of Missions are to be met. There are a few Dioceses that have never fully paid their apportionments; hence the necessity last year for the Emergency Appeal and this year for the One Day's Income Appeal. The above figures speak for themselves. As shown, the additional sum of $122,000 from the One Day's Income Appeal must be given before September 30th, or the Church cannot report to the General Convention that all her missionary obligations have been met by contributions in one year."

HOLLISTER, CAL., Aug. 23, 1916.

My Dear Mr. Church:

As it has been some time since there has been word from the "Pacific Churchman Man," I hope you will be able to find a small space for this letter, as it will remind all our subscribers, and prospective subscribers, that he is "still on the job."

The journey through the Diocese for the second time for renewals, and new subscribers, has been most pleasant as far as I have gone, and many have been the expressions of pleasure and profit, for the addition of The Pacific Churchman to the family reading matter.

My visit last week to Ross, and Sausalito, resulted in quite an addition to our list of new subscribers, the Rectors doing everything they could to help on the good work, as well as wishing it Godspeed. For the next two months the work will follow the line of last year, in not only securing renewals, but calling upon very many of our own people, who for one reason or another were not called upon last year for new subscriptions, as my experience more and more is proving that The Pacific Churchman does fill an important place in the Church life of our people where it is known and read.

May I say in this connection, Mr. Editor, that the criticism I hear the most is, that there is not enough of Parish and Mission news; that there is a real desire on the part of, at least our subscribers, to know what the Diocese is doing, and how it is being done. Also, it has been suggested that more news Parochial, might be secured by having in the different Parishes and Missions a "Pacific Churchman correspondent," whose duty it would be to report monthly, items of interest relating to Sunday School, Young People's Work, Guild work, additions to property, sermons, etc., all of which would add much to the paper's usefulness, and more fully meet the purpose for which it exists, and this thought would cover the whole scope of its circulation in the Province of the Pacific.

Very faithfully yours,
G. CLEMENT KING.

(The Editor would be glad to have such items above referred to but he cannot manufacture them, and has frequently requested the clergy to send in items of general interest before the 20th of each month.)

YOU can help "The Pacific Churchman" by patronizing its advertisers.

Province of the Pacific

To the Editor of
The Pacific Churchman:

May the Secretary of the House of Deputies be permitted to cite two facts:

There are as many as seventy of the Secretaries of the various Dioceses and Districts who have not yet forwarded their Triennial Reports as required by Canon. The blanks were distributed to them last April. The tabulation of these reports is a tedious and laborious process which must be completed before the opening of the Convention for presentation to the Committee on the State of the Church, and would be greatly facilitated by a prompter transmission of the Diocesan statistics.

The completion of the official list of Deputies also awaits returns from twenty-five of the Dioceses and Districts from which the certified names of Deputies elected have not yet been received. It is by this list that reports and other matters of importance are addressed to members and tickets issued for the opening Service of the Convention.

Attention might also be called to the joint rule regarding Reports: "When in the judgment of any Joint Committee or Commission it is deemed advisable that its report should be sent to the members of the General Convention prior to its meeting, such reports shall be sent at least five weeks prior to the Secretary of the House of Deputies, who shall print and distribute the same, as far as practicable to all members of said Convention." Respectfully submitted,

HENRY ANSTICE.

Church Missions House,
New York, August 7, 1916.

MISSIONARY DISTRICT OF NEVADA.

GEORGE COOLIDGE HUNTING, D.D., BISHOP.

Chapel Destroyed by Fire.

On Wednesday, July 26, the lumbering town of Verdi was visited by a disastrous fire, starting at the lumber mill, which destroyed about half the town, most of the residence section being included. There was a high wind blowing, and nothing could be done to check the flames until they had swept a clear way across the town. Fortunately the blaze started in the early afternoon, and there was opportunity to warn everyone, so no one was injured. The Chapel of the Good Shepherd was totally destroyed. This little chapel was the result of the effort of the Rev. Mr. Unsworth, of Reno, and of a small group of women in Verdi who worked for the building. It cost something over $2,000, exclusive of the furnishings, so that the insurance of $1300 will cover not more than half the loss. This chapel was completed and consecrated not more than five years ago, and the little band of Church people in the town feel the loss keenly. Practically all of these have lost their own homes and all their personal possessions, so they cannot assume the expense of rebuilding immediately.

Bishop Hunting Returns to Reno.

Bishop and Mrs. Hunting returned from their missionary tour of the northern part of the State on July 29. They have traveled over 1330 miles, over every sort of country road, have visited about thirty communities, holding about fifteen services, some of them in places where there has never been the preaching of God's Word. The Bishop baptised seven children. At least one Sunday School will be started as a result of the Bishop's visit.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Rev. Charles E. Farrar has resigned St. Paul's Parish, Sacramento, and accepted the rectorship of Christ Church, Eureka, succeeding Rev. J. T. Shurtleff, who has been appointed Archdeacon of the Diocese of Sacramento, residing in Sacramento.

The Rev. E. S. Bartlam, who has had charge of Holy Innocents' Parish, San Francisco, while taking a special course at the Divinity School, became rector, September 1st, of St. Peter's Church, Red Bluff, in the Diocese of Sacramento. Mr. and Mrs. Bartlam have endeared themselves to the people of Holy Innocents', who part with them with great regret.

NEW BLANKET MILL FOR CALIFORNIA .

California will have a full-fledged mill for making woolen blankets within the next four weeks. Oregon capitalists, learning of the dearth of woolen blankets caused by the closing up of many European mills and the growing demand for blankets by the armies of both the United States and Europe, have purchased the $100,000 woolen mill building and plant at Marysville, which has been closed up for some seventeen years, and are bringing some twenty expert woolen blanket operatives and their families to the State, determined to start a new California industry which shall successfully bid for the trade of the world.

Executive Secretary Charles R. Thorburn, of the Home Industry League of California, states that the famous Bishop Brothers are behind the new company, which is to be known as "The Marysville Woolen Mills Company, Incorporated," and that after their blanket department is successfully started, the manufacture of fabric for woolen clothing will also be entered upon, on a large scale, by the newly reopened mills.

"Recent investigations of government experts prove that there exists below the Mission District of San Francisco and below the city of Marysville subterraneous lakes of water containing chemical ingredients that are ideal in the manufacture of wool," says the Secretary of the Home Industry League, "and it will be a matter of but a very short while when California woolen cloth and woolen blankets will be the talk of the world. Various capitalists are now investigating the conditions with a view of going in 'big' and planning advertising campaigns of international dimensions."

MISSION LANTERN SLIDES.

During the summer a number of the sets have been brought up to date and are available for use in the Province of the Pacific. They cover the following fields: China, Japan, Hawaii, Alaska, Negroes, Indians, "The Conquest of the Continent," "Then and Now," "The Church's Battle Line." A little later we shall have the Philippines, Mexico and Cuba, brought up to date. The conditions governing their use are: Payment of carriage from and to the Diocesan House; careful use, and prompt return to San Francisco or the next user. Those living at a distance can arrange with neighboring Parishes and Missions to use the same set or series of sets and divide the cost of carriage. Such a program should be sent to the custodian that he may know their whereabouts at all times.

On the first Sunday of the month, the Rev. R. Marshall Harrison, D. D., rector of St. Paul's Church, Bellingham, Wash., had the pleasure of using for the first time several recent gifts from individuals and guilds, viz., a ciborium, a lavabo, a pair of cruets, a Holy Communion spoon and a baptismal shell, all of sterling silver. The presents also included a verger's gown and a Sunday School class banner.

We learned too late for our last issue of the death of Miss Charlotte White Bugbee on Tuesday, July 18th, at her home in Los Angeles after an illness of four months. She was buried from St. Paul's Pro-Cathedral, July 21st, Bishop Johnson and Dean MacCormack officiating. She was the daughter of the late Rev. George Franklin Bugbee, Rector of St. Paul's Church, Los Angeles, and Mary Alice Bugbee, and sister of Elizabeth Mitchell Bugbee and Rev. Franklin Underwood Bugbee, Rector of St. Matthias' Church, Whittier, Cal.

The Deaconess Training School of the Pacific opened on Monday, August 21st, with eight students enrolled as regular and special students: Seniors—Miss Ruth Margaret Dodge (Diocese of California); Miss Agnes Isabel Clark (Diocese of Los Angeles); Mrs. Grace Neely Young (Diocese of Los Angeles). Juniors—Mrs. Margaret Peppers (Diocese of Los Angeles); Miss Frances Louise Berg (District of San Joaquin); Miss Blanche Alice Hawkins (Diocese of California.) Specials—Miss Gladys M. Reid (Diocese of California); Miss Ruth Benjamin Walker (Diocese of Los Angeles).

The Chapel of the School is now almost completely furnished. A handsome Console table made large enough to permit of the celebration of the Holy Communion is the gift of Deaconess Knapp, Dean of the New York Training School for Deaconesses. Mr. John Bakewell was kind enough to draw the design. The new lectern is the gift of Miss Anna Head of Berkeley. These, with the five new pews, are all in the natural redwood. It is hoped that soon the School will acquire a small Communion set and an electric lamp for the center of the room.

Word comes from Texas that Deaconess Lucile Bickford, who graduated from the School and was set apart as a Deaconess last May, has been appointed to work in Comfort, Texas, and is already busily engaged in assisting with the work among the women and children.

A chaplain of one of the New York regiments now in Texas, who is a clergyman of the Church, and to whom a Communion service had been loaned for his use, writes under date of July 11: "You will be glad to know that at the celebration of the Holy Communion on Sunday at 5:45 a. m., at which your chalice and paten were used, almost the entire regiment was present, and between 100 and 200 men took the Communion. My fondest expectations as to usefulness have been surpassed. The interest in the services, the eagerness of the men to consult and talk seriously with the Chaplain, the appreciation by the men of my efforts to get their letters to them promptly, and the gratitude of the men in the hospital for the attention I can give them, are all very wonderful. Men have come to me to say that they want to prepare for confirmation, to tell me about their families, and numberless other concerns in which they are deeply interested."

Lessons for Women from the Exposition

AGAIN SAN FRANCISCO KNEW HOW.

(We wish our space would permit us to publish the whole of an article prepared by Miss Brookman, the sister of Dean Brookman of All Saints' Cathedral, Albany, N. Y., extracts from which follow. It should be said that to the intelligent and indefatigable interest of Miss Brookman herself was due not a little of the remarkable results in which our California womanhood can take a just pride.)

LESSONS FOR WOMEN FROM THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

By Thirmuthis A. Brookman,

Special Worker, Panama-Pacific Exposition Committee of the National Board, Young Women's Christian Associations.

The 1915 Exposition has passed into history. The tourist has returned home. The remaining few officials are busy compiling reports, for the amount of work necessary to handle the Exposition was so great that the matter of records fell far in arrears. Some of those so engaged have gradually lowered their estimate of the value of statistics. How does one know that the minute detail is exact? Of what use is it in later expositions? Which is of greater value to the future—the table of figures or a careful record of the tendencies which operated to control these figures? The present article aims to point out some of these forces which the Exposition threw into sharp relief.

Fluctuations in Employment.

The National Board of the Young Women's Christian Association erected a building at the Exposition which housed among other departments, work for the welfare of women employees. Constantly the fact-lover asks, "How many women were employed on the grounds?" The number varied from day to day. Probably the majority of the exhibitors employed one or more girls; more than one hundred amusement concessions changed the number of girls with the character of the performance; the varying number of employees in the restaurants was the despair even of employers. The forty-nine State and Foreign buildings knew the ebb and flow of busy and less busy days. The nine hundred and twenty-eight conventions held in the region of San Francisco brought their own attendants. Bright weather meant more girls to sell cool drinks in the kiosks, and there was much bright weather.

The fluctuation in the number of girls employed is one of the great lessons of the Exposition. As early as 1913 women had begun drifting toward San Francisco in such numbers that the Young Women's Christian Association sent word from the city to the Governors of the States. An official warning was thus issued throughout the country that there was not sufficient work for the girls already in the region. Despite this precaution, the fall of 1914 found a situation of such acute distress that the Association of Collegiate Alumnae made a survey of factories, stores, clerical positions and domestic service. In every case they found that the large numbers of women recently arrived from afar had overcrowded the market.

The State Immigration and Housing Commission sent a warning to every paper reached by the Associated Press that there was not enough work to supply the women already in California.

The largest force employed by Exposition officials was the army of cashiers, who handled the money received at the concessions. This money was turned in each night and the cashier made up any shortages. The percentage due to the Exposition for the privilege of running the concession, together with the salary of the cashier ($12 a week), and the cost of utilities, gas, water, garbage, etc., incurred by the concession, was deducted. The remainder was returned to the concessionaire. The number of girls who took the preliminary training as cashiers and deposited $5 for uniform, pass and badge was nearly 900. On the opening day there was not enough work to employ them all. Within a month more than a hundred were turned away. Before the last month the number employed had fallen to about 200.

As the Exposition drew to a close, the problem of the future of women employees came to the front. A canvass was made during the autumn months by the Young Women's Christian Association, which reached a majority of those then working on the grounds. The results of this survey showed that about one-half had definite positions or plans for returning home and about one-fourth did not need work. Others hoped for work but had a home or some resource to which to turn in case they should be "out of luck." Attention naturally centered upon those who were wholly self-dependent or had others also dependent on them. The recorded number of those who had no prospect of work at the close of the Exposition was 282. The greatest demand was for positions as stenographers, saleswomen and cashiers.

The results of this canvass were brought to the attention of Churches, social workers and the Chamber of Commerce. Too much credit cannot be given to the lack of hysteria with which this situation was broached. The facts were handled sanely and quietly. The separation of unemployed into those with resources and those without, and again into those with dependents and those without, went far toward indicating the solution. For this analysis reduced the number of urgent cases to *a practicable degree of smallness.* When San Francisco employers realized that to find work for 300 picked women would save the city from grave danger and disgrace, they faced the situation and endeavored to take their quota of extra employees.

Am I My Brother's Keeper?

During the year 1914, the Travelers' Aid Society of California worked vigorously to educate the public to the need for safeguarding the visitors to the Exposition from all parts of the world. The maintenance of Travelers' Aids at railway stations and steamship docks, the co-operation of railroad employees, the establishment of committees of welfare for the traveler in every county of California, are a direct result of their efforts.

Less conspicuous but equally vital was the canvass of San Francisco and nearby cities to secure safe living accommodations. These lists were available to any of the thousands of visitors to the Exposition. A noteworthy characteristic of this department was its thoroughness. When a stranger applied for accommodations, the Society always reserved a previously investigated and approved room by telephone before they gave the address, thus insuring a vacancy and guaranteeing the price when the traveler arrived. They also gave written directions for reaching them, sometimes also accompanying a bewildered stranger to avoid her becoming lost. Too much importance cannot be attached to this feature of the work.

The vigilance of this Society and the fidelity of the Aids who met the trains and steamers and patrolled the grounds through many foot-sore hours, contributed largely to the safety of visitors to the Exposition. The only place where any general records exist on this subject is the Police Department of San Francisco. The Chief of Police testifies that during the year 1915, the number of missing girls reported to the Police Department was 212, of whom only 68 were from outside cities throughout the United States and Canada, while 144 were local girls; every one of these girls was found.

The increased sensitiveness of the public and the co-operation of social agencies have established a record which if it is continued on a *national* scale will begin a new era for the safety of the traveler.

While the Travelers' Aid Society contributed to the tourists' safety, the National Board of the Young Women's Christian Association contributed to their comfort. In their building near the main entrance, the cafeteria with its well-cooked, low-priced food was "the shadow of a great rock in a weary land." The unfailing patience and accuracy of the information department, the high standards of the rest room which saved the day for thousands of weary travelers and, in some instances, saved their lives; the free, well-kept comfort stations, the reading and writing rooms, served the needs of people whose admissions registered one and one-half million.

Comaraderie Among Workers.

The main contribution of the Young Women's Christian Association on the grounds can never be expressed in numbers. As a result of its efforts, aided by the city Young Women's Christian Association, the Travelers' Aid Society, the Bureau of Associated Charities, the Roman Catholic Society for Befriending Girls, the Juvenile Court, and in lesser degree by the State Labor Commission, the Federal Bureau of Immigration, the Society for the Prevention of Cruelty to Children, and others, the standard of consideration accorded to employees on the grounds rose very considerably. Gradually the women in the palaces learned to recognize its workers as their friends—a sisterly spirit began to prevail.

The chief means of acquaintance out of working hours was the parties given at night in the Y. W. C. A. Building. At the roll-call of States at these "get-togethers," strangers never failed to find fellow strangers who lived but a few miles from them "back East." On one of these occasions the Food Products Palace opened its doors to a banquet given in its aisles after the crowds had gone home. But the climax of things social was reached at the Hallow E'en Party in the California Building. By this time the women workers of the Exposition had learned to pull together. Eleven hundred girls of many nationalities came to the great ballroom in eleven hundred different kinds of costume. The Hallow E'en party taught every woman there what it meant to become a citizen of the world.

During the year 1916 this has proved no mere idle phrase. Petty prejudices

have disappeared. Not only the women of the Exposition but the women of San Francisco have learned a degree of team work unknown before. During the months of unemployment there has been an emphasis on the right hand of fellowship, on helping a friend to "keep a stiff upper lip and go to it again." The former selfish spirit said, "Get a job for *me* anyway, never mind the others." Today we hear, "*She* has a child to support. She needs the work more than I do. Give it to *her*." Such a contrast denotes a significant growth!

The House of Friendship.

To be of service to as many employees as possible, the Young Women's Christian Association erected a five-roomed club house on a lot behind the Zone fire station. No building on the Exposition grounds became more beloved. Its equipment was of the simplest—a square room entered through a screen door, which "seemed like home"—high, frosted windows to insure privacy, a piano where many a girl fingered out forgotten songs, flowers on small tables and the slide in the kitchen door through which trays passed back and forth carrying well-cooked food at cost,—hot baths and foot baths at any hour for three cents—library books, sewing machine, a picture album gradually filled with kodaks of different girls, a darkened rest room and, best of all, a trained nurse.

During the latter months of the Exposition it became evident that the Club House on the Zone was exerting an influence which reached close to the very heart of life. At first its material benefits were the chief attraction. Later these dropped to a secondary place and the forces of the spirit began to predominate.

The workers had begun the Exposition with a wholesome respect for the value of common sense, and a strong faith in the efficiency of the immediate remedy. But they learned that what the girl most needed was spiritual stimulus to strive after better things. To *refer* her to the proper institution was to provide for her immediate welfare, possibly to protect society from her, but to lose all hold over her inner life. But to *attend* the institution *with* her, gave a point of contact which might form the basis for permanent friendship. Such comradeship necessitated giving one's best self; for no weapon proved more powerful than "treating folks on the level."

One could not share the "giver as well as the gift," however, unless there was faith that the girl was someone to love, capable of higher things, and sufficiently valuable to justify self-sacrifice. Such faith was not born in a day. It meant a dependence on the power of prayer which increased with the complexity of each problem. The "burden of souls" demanded seasons of spiritual communion to learn the love that "conquereth all things."

But the leaders had a still more fundamental lesson to learn. By far the larger number of those to whom religion was becoming real for the first time, learned to love God because they first loved the worker. They had no other contact with the things of the spirit. The position was a constant challenge. It absolutely prohibited anything formal or mechanical in religion and drove the Association secretaries to a deeper life of the spirit and to a keener searching of eternal verities than formerly. The joys of being privileged to minister to the deeper needs of the soul could not be attained lightly—there must be something to give.

The religious work of the earlier months was always personal and private—sacred to the needs of the moment—guidance in the home, comfort in sorrow, strength against temptation. The people of twenty different religions who loved the little house of friendship grew in the knowledge that each one is responsible to God for her own actions.

By the time the Club House was four months old, the workers realized that the time was ripe for open expression of the faith that was in them. At 4:30 on Sunday afternoon, the supper hour for entertainers and cashiers, vesper services were held which filled some hunger of the soul and ended in prayer and hymn singing. The reverence with which the prayer was followed, betokened an appreciation deeper than respect. As one girl said, "We may be afraid of churches, but we're all hungry for religion." It was in response to a felt want that at this time the motto, painted by amateurs, was hung high and accepted as a natural and true standard, "All things work for good to them that love God."

The welcome assured to all who came to the little Club House established a high standard of Christian democracy. Every girl was welcome because every girl needs friends and is eager for homelike surroundings where she will be "treated on the level." The little houses of friendship now being established in the cities of San Francisco and Panama are a direct offspring of the Club House on the Zone. The need for similar small recreation centers is urgent in every large city.

WHERE CALENDAR DATES WILL NOT CONFLICT.

COLFAX, WASH., Aug. 8, 1916.

To the Editor of

The Pacific Churchman:

Why not adopt a new Calendar? Seeing in a recent issue a letter about Dr. Peters' pamphlet on "Prayer Book Revision," I thought it would interest your readers to know how the United States Government—Department of Commerce, Bureau of Standards—has written to me several times with regard to my "proposed calendar," where neither civil nor ecclesiastical dates conflict, in which the year is divided into thirteen months of twenty-eight days each, with an additional day without date at the end of the year immediately preceding January first and called New Year's Day, 191.....

The additional month is named Holiday and comes between June and July. Every leap year there shall be an extra day between Saturday, Holiday 14th and Sunday, Holiday 15th, known as Leap Year Day, which shall be treated in all respects similar to New Year's Day. Any labor done on New Year's Day or Leap Year Day shall be a matter of special contract or agreement. No interest or rental shall accrue on that day; for all such purposes they are to be considered parts of December 28th and Holiday 14th.

Some of the advantages of the perpetual calendar are: Each month has the same number of days—like a school month; each year, month, and week begins on Sunday and ends on Saturday. The same date in each month falls on the same day of the week.

A printed civil calendar for each month will not be necessary, as the days of each month are identical with those of the first month. Holidays, anniversaries, etc., are very easily fixed or transferred. It will facilitate business calculations. A month will mean twenty-eight and not twenty-nine, thirty or thirty-one days. Wages by the week, fortnight and month are readily adjusted without even reference to the calendar, which is easily committed to memory.

The calendar could, by general consent, be adopted Sunday, January 1, 1922, without disturbing in the least our present calendar.

This is just the *civil* side, only simplified. The astronomical and religious calendars connected with this calendar are naturally more complicated, but as a letter from the Government goes on to say:

"We are interested in your proposal, and believe that it will add greatly to the efforts towards calendar reform to have such a calendar made up to cover the special days observed by the Churches and to have it advocated by a Churchman, as we understand that considerable opposition to calendar reform heretofore has come from the clergy, doubtless because the calendars before proposed did not provide for the Church Days."

If this calendar were adopted such days as St. Mark the Evangelist and St. Barnabas the Apostle would not clash with greater feasts as they did this year, neither would we keep St. Andrew's Day twice in this Church Year as we are going to do, to say nothing of its conflicting as it does with Thanksgiving Day. And in many other cases in the years to come, such as Passion Sunday in 1917 there would be no need to transfer, sidetrack, or entirely omit any of the Church Days, as they can be properly placed with historic accuracy as far as possible—such as Circumcision, Candlemas, Lay Day (Annunciation), Easter, Christmas, St. John the Baptist, etc.,—without *any* conflicts.

Not only the governments, but the press all over the country and other countries, universities, societies and prominent individuals, including some of the rulers of the world, have written to me very encouragingly with a view of bringing this matter of calendar reform again before the legislative bodies. If after the great war is over we could only get Russia to compromise, the battle would be half won.

The reason why other proposed calendars have not received public sanction has been due to the difficulty of changing customs. This is illustrated by the time-honored custom of manufacturing clock's faces having IIII, instead of the Roman numeral IV, to denote the fourth hour like the other hours. Look at any clock with Roman numerals and see the mistake; and the reason for it is a very interesting piece of history.

Just as the clock is a permanent part of the household so this calendar will be, and the avalanche of advertising calendars with which we are burdened the first of each year will be a thing of the past. The much discussed and debated daylight-saving bill, which has recently been passed in several countries after years of agitation, will pave the way for the calendar reform. Most of the holidays falling on a Monday, as they do, will give the working man the longest possible recreation and will give the Churches the chance on the preceding Sunday to emphasize the teaching of that holiday.

The chairman of the Committee on the Revision of the Prayer Book has already promised to consider the new proposed Church Kalendar when the time comes. Frere in his latest book on Liturgical Reforms says, "the Revision of the Prayer Book must be based on the Revision of the Calendar," and he advocates a fixed Easter also—April 15th. Time and space will not permit of my going into more details now; but I trust the Calendar may be brought to the attention of the Church's legislative bodies.

HERBERT PERCY HAMES.

The Brotherhood of St. Andrew

To the Editor of
The Pacific Churchman:

A committee is meeting in Philadelphia each week, representing the national organization of the Brotherhood of St. Andrew, for the purpose of bringing such social and spiritual help to young men of the Church now stationed at the Mexican border, as is deemed feasible and is found to be possible. This committee is composed of President Bonsall, Acting Secretary Edmonds, Carl N. Martin, newly appointed Treasurer of the Brotherhood; Messrs. McCarthy and Wilkinson, Members of the Council for the Diocese of Pennsylvania, and the writer.

It is the desire of this committee to avoid duplicating work now being done at the border, under the charge of various Christian agencies, and therefore probably no effort will be made to establish on a large scale reading and rest quarters, refreshment tents, or even tents for religious services, leaving these to the discretion of rectors and people of the nearest Parishes working in union with the Diocesan missionary agencies.

But the special function of the committee will be to act as a clearing house in order that young Churchmen now going to the border may be gotten in touch with the Church, and that the best influences of the Church may be brought to bear upon them during a time of great moral and spiritual danger. A number of the Church's clergy have gone as Chaplains, and several of the concentration camps are located near Parishes and Missions of the Church already established. Many members of the Brotherhood are in the National Guard, and from one of these we have a request for the establishment of a temporary Army Chapter of the Brotherhood. It seems therefore that among all these various agencies of the Church it must be possible to bring at least one to the help and spiritual profit of every young man whose name is assigned us.

We ask, therefore, to be entrusted with the serious and important duty of following up these young men. In sending us the name of a young guardsman or officer, please give his full name, his home town and Parish, and enough information to show whether at home he is actively interested in the work of the Church, either as a member of the Brotherhood, or of the choir, or as a worker in the Sunday School, etc. Give also his company and regiment, and as clear information as possible as to where he may be found. A memo of the letter will be kept here, and the original forwarded to the Chaplain, or the nearest rector, or to the director of the nearest Chapter of the Brotherhood.

The committee will be glad to receive suggestions as to how it may increase its usefulness as a medium of helpfulness and good cheer between the friends at home and the young soldier at the frontier.

All communications should be addressed to the writer.

GEO. H. RANDALL,
Associate Secretary.
Church House, Twelfth and Walnut Sts., Philadelphia.

Camp St. Andrew, at Tocaloma, Marin County, was extremely successful this year. The Rev. George Maxwell, Bishop's Aid for Boys, through his untiring energy has made this camp a model, both in regard to expense, and what is accomplished for the children. Every year this work has increased, and the results have been more and more in evidence. The season this year began for boys on June 14, and for girls July 6. Many of the boys remained for the entire six weeks. The growing success of each succeeding year is the best testimonial that this work could possibly receive. The religious influence is of the widest conceivable nature. The Sunday services attract many from outside the camp that are in no way interested in the Episcopal Church. Every evening the service around the big camp-fire is a fitting close for each well-spent day. The educational features of the camp are all well worth while. In the entertainments and the sports the educational element has its part. Every evening in the theater an original play was produced, or else a musical entertainment, or dance was given. Baseball, swimming and other sports were enjoyed to an extent that was indeed satisfactory. To know how to play is a lesson that should be taught even in the Church, and one that should be learned by all, both old and young, that the joyfulness of youth may never be lost. Hundreds have learned to swim at Camp St. Andrew. Mr. Maxwell's watchfulness in regard to this sport has been productive of very great results. The co-operative features of the camp contribute to a very great extent to its success. Over two hundred were in attendance, besides many visitors that came to spend a day, and ninety boys and over forty girls were in residence. It is hoped that the Church people of the entire Diocese will realize, and never forget, that this very commendable work is a part of the ministration of the Church for all young people, that are willing to conform to the few necessary rules that are in effect for the comfort and pleasure of all that are in attendance, for this is a co-operative camp in every true sense of the word.

JOSEPH H. DARLING.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Church Advertising.

The very important subject of Church Advertising received very thoughtful and thorough consideration at the Twenty-sixth Monthly Churchmen's Dinner at the Hotel Clark on August 10th. The discussion was led by Mr. W. A. Holt, Director of St. John's Senior Chapter of the Brotherhood, and Vestryman of that Parish. It was participated in by over a dozen clergymen and laymen. Mr. Holt is the advertising manager of Bullock's Department Store, which on one day this month had an eight-full-pages ad in the largest daily. Mr. Holt described the Church as the Biggest Business, and the most important one in the world. Advertising can play just as important a part in the spread of the Gospel as it can in the sale of goods. The Church has been slow to wake up to this fact and to profit thereby.

In a commercial house, the scope of the advertising man's activity is as large as the business which he works to upbuild. Its every detail, from the polish on the showcases to the smile on the salesmen's faces, is subjected to his study. Those things which help to get or to retain patronage, are emphasized; the contrary are weeded out. The purpose of advertising is fourfold: To attract attention; To give information; To create a desire for that which is advertised; And to convert that desire into a demand. In a business organization, every officer and employee, high or low, is called upon to co-operate with the advertising manager. In the Church, the Rector as the head of the Parish, should work in close co-operation with his laymen. He is perhaps in closer touch with the Church; they with the world. He should take them into his full confidence, for they as laymen, can spread Christianity where he, as a Clergyman, can not. It should not be forgotten that every Churchman is an advertisement, good or bad, of the Church.

The speaker laid special emphasis upon a more intelligent use of Parish leaflets, and far more general support of Church papers. He commended newspaper announcements and news items, but stated that he could not see what place newspaper advertising, in the ordinary sense, should play in Church advertising.

If time had permitted more nearly fifty than fifteen would probably have taken part in the discussion. Rev. J. D. H. Browne, Editor of the Churchman and Church Messenger of Southern California, for instance, detailed some concrete ways in which the Church papers could advertise the Church if more general and liberal support were accorded them. Mr. R. B. Kirchhoffer spoke on the part that welcoming at the door had to play. One man mentioned the publicity work done by the followers of Mrs. Eddy. Though they number only about a tenth of the number of Episcopal Churchmen, they gain more print than we. They have a national board directing their publicity, and no opportunity is lost to spread their tenets.

After An Attendance Campaign.

St. Luke's Senior Chapter, Long Beach, conducted a July Attendance Campaign, aiming in three weeks to increase the attendance at the evening service to the capacity of the Church, which is 250. With six members working systematically, it secured an attendance on the third Sunday of almost that exact number. Here is an extract from a letter written by Ernest K. Parks, who recently resigned the Directorship in order to take up his studies at the University of California:

"The Church attendance campaign has been brought to a successful end. * * * On the evening of the third Sunday the men of the Parish, all we could hold, met in the Parish House and discussed ways and means of holding the men. The result of that meeting is that we are going to have a live men's club in a short time. * * * We have learned a few things in the conduct of this campaign and we expect to profit by it in our next one, for we are contemplating another. One of the most important lessons is that 'Advertising pays.'

"Mr. Robt. Counsell suggested that we start a Young People's Society. * * * We have got it started."

Successful Boys' Camp.

Sixty boys attended the camp at West Newport during the months of July and August. A large number of them were Brotherhood Juniors, and practically all the rest, probationers. Mr. R. P. Guin of St. Matthias, Los Angeles, was in charge. Due to his great skill and experience in handling boys, and in outdoor life, the boys had a splendid vacation, learned a good many valuable things, and received religious training. A chapel was built and daily services held. The Bishop was among the visiting clergy. Some outsiders were reached through the services held.

DE SPIRITIBUS.

Rev. Upton H. Gibbs.

V.

The Spectral Piper.

"A most valuable testimony," commented the Rector of St. Charles the Martyr, "to the validity of the Anglican succession, and the power of its priests to bind and loose, to retain and absolve. What a pity it was not furnished to the archbishops, for their reply to Leo XIII in defense of our orders. It would have very effectively taken the wind out of his sails.

"Since ghost stories are now on the carpet, let me furnish my quota. I had once an old parishioner, a Scotch woman, who was primed full of legends ghostly and otherwise, of her native land. The Scotch have a decided superstitious streak in them. It is the Scotch who enjoy second sight, and behold the wraiths of their friends. An old Scotch family is sure to possess an apparition, who warns them of impending death. Many an hour did I spend, listening to this auld wife's tales about Glamis Castle with its mysterious room, the location of which and its secret are known only to three persons, the earl, his heir on attaining his majority and the steward of the estate of Roslyn Chapel, Edinburgh Castle of Holy Rood.

"But one which she called the Spectral Piper, she knew for a fact, because she had both seen and heard him. When she was a girl of eighteen, she visited some friends in the north of Scotland not far from Balmoral. This family traced their lineage far back, and I believe claimed as a forebear, Scott's outlaw chieftain Roderick Dhu. Their house was large and was built on a terrace facing the gardens, beyond which extended an expanse of greensward to the river, which flowed through the grounds.

"At the time of her visit, the Crimean war was in progress and the head of the house absent at the front with his regiment. Matters were being very badly muddled, as is customary with the British. One day at dusk, she was returning to the house from the village, and as she walked through the gardens, she noticed a Highland piper, preparing to blow his pipes, standing beneath the laird's bedroom window. She was much surprised and a little startled, as there was something uncanny about the man. However, as she neared the terrace steps, he turned and disappeared. She intended to ask about him, but as she was late, she had to hurry to dress for dinner, during which the matter momentarily slipped her mind, as the conversation was about war. Nor did she refer to it that evening. She said afterwards, that whenever she was about to do so, something checked her. Her bedroom faced the terrace, and was situated in the same corridor as the laird's.

"She soon fell asleep, after getting into bed, from which she was awakened by hearing the skirl of a bagpipe. Jumping up, she looked out of the window, on the terrace. The night was cloudy, so she could not see distinctly, but presently the moon broke through a cloud. The sound of the bagpipe continued, drew nearer and seemed to be coming from around the corner. Pretty soon she distinguished a figure approaching, which she recognized as that of the man she had noticed on her return late in the afternoon. He continued to advance, playing a sort of a dirge, until he arrived underneath the laird's room, where he halted. Just then, the moon disappeared, and she could no longer make out his figure, but the sound of the dirge continued a few minutes longer.

"When morning came and she went down to breakfast, the family seemed to be disturbed and the servants looked somewhat awed. The hostess was not present, her oldest daughter explaining that her mother was suffering from a severe headache, and had not slept that night. She then asked, 'I wonder if your mother was kept awake by the piper, who woke me up about two in the morning?' These words caused consternation, the daughter bursting into tears, and hurriedly left the room, followed soon after by her younger sister. Amazed, she questioned the governess as to what was the matter, who replied that according to the family legend, the appearance of the piper betokened the death of, or imminent danger to the head of the house. 'Last night Lady M—— was terribly upset by hearing the sound of pipes, but we hoped it was imagination, but if you did not know the legend, heard and saw the piper, I am afraid—the laird is badly wounded, if not worse.'

"In those days, news took time to travel, but at last the intelligence arrived, that the laird had fallen at the head of his regiment, in the battle of Inkerman, and that he had died from his wounds at the very time the girl saw and heard the piper underneath his bedroom window.

"I have repeated the tale as she told it to me, and I can vouch for her veracity. It is strange, but truth often is more so, that fiction."

VI.

The Moated House.

"Remarkably curious," observed the Rector of St. Boniface. "Have any of you in your visits to England been to Broombridge, Sussex, and seen its moated house? No? Well, in 1895, I spent the summer in England, touring around on my wheel. On my way to Tunbridge Wells I passed through Broombridge and was attracted by this house. Finding it was open to visitors in the afternoon, I resolved to stay for lunch at the inn, and go through the house afterwards. An elderly dame acted as guide and very volubly with every 'h' misplaced, related its history.

" 'Yes, sir, the 'ouse his hold, but that wing which you see from the window 'ere, his the most hancient part. That corner room, in the hivy covered tower, hopposite, his 'aunted. Halthough, Hi've 'eard queer sounds, Hi've never seen the ghost, but Hi know hothers who 'ave.'

"The place originally belonged to a ducal family, whose seat is about twenty miles away, but the ownership had passed from it, a hundred years before.

"The story runs that in the time of Henry VII, the Earl of Belton, ancestor to the present Duke of Belton, installed his mistress in it, a young girl of gentle birth. The Earl's own marriage had been one of convenience, and he had never loved his countess, who possessed neither beauty nor amiability. The knowledge that she had been married for her dowry, combined with the neglect of her husband, soured her disposition and caused her to become madly jealous and vindictive. After she had presented him with a son and heir, and also with a daughter, they drifted further apart, and their relations became purely formal. The Earl, thus not finding conditions congenial, spent most of his time away from home.

"Once when visiting a brother peer, he met the girl with whom he became infatuated. She was a poor dependent and a kinswoman of his host, but her position in the household was far from an enviable one, so his attentions proved a welcome novelty to her. He courted her assiduously, and as he was a man of much fascination, she succumbed to his importunities, and consented to run away with him.

"The Moated House, then much smaller than at present, was fitted up for her reception. Her especial apartments were in the tower, which could be reached by a private stairway from the door at its base. The Earl alone had the key to this, so he could come and go without observation of the servants.

"For a year or more, the affair remained unknown to the Countess, but finally she got wind of it. Furious with rage, she planned vengeance. Hiring a spy, she had the report confirmed. He watched the visits of the Earl, and obtaining the impression of the lock of the tower door, had a key made from it.

"The precise mode of her revenge has never been known, but during a prolonged absence of the Earl abroad, on business of state, the girl disappeared, and no trace of her could be found. The Earl on his return was frantic, but suspecting the hand of his wife in the matter, could not very well raise a hue and cry, so the affair was hushed up. A few years later, he died, but the Countess lived to a ripe old age. During her last illness, as death approached, she manifested signs of uneasiness, but she kept silent unless to her confessor, whose lips of course were sealed. When the end came, she had been lying for some hours in a semi-conscious condition, when suddenly she raised up in bed, an agonized expression came over her face, and uttering a piercing scream, she fell back dead with wide open, staring eyes.

"Since the Earl's death, his son used the Moated House occasionally as a hunting lodge, but after staying there on his first visit a couple of nights, he never

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could be induced to sleep there again. He offered no explanation, but it was reported that he had had a most disagreeable experience, which made him shun the place. From that time, dated its reputation of being haunted. Strange lights and sounds were seen and heard by passers-by at night, while some reported having noticed a female figure standing at the tower door.

"But as the house was convenient for hunting, additions were built on to it, affording other accommodation than that of the tower wing. After its sale it was remodelled and considerably enlarged by the new owner, who thoroughly renovated the old part, thinking by so doing to drive away the ghost. But he never could induce his servants to go near the tower room after dark, since one of them had been frightened by a gliding form at the end of the passage and hearing the rustle of a silk dress. To test the matter, he ventured himself into the room one night, and as he did so, something brushed past him and he heard the sound of footsteps descending the stairway to the outside door. So the wing again was closed except for periodical inspection and cleaning."

* * * * * *

"I wrote the above five years ago, for a memorandum, as I am interested in psychical research, and I yesterday looked it up, after reading in the paper the following heading:

" 'Documentary Discovery at Belton Castle, Leads to Grewsome Find at Broombridge.'

"It seems that while the chapel at Belton Castle was recently undergoing repairs, a portion of the wainscoting in the sacristy was removed, disclosing a recess back of one of the panels. In this were found a chalice and patten of antique shape, some valuable lace, a missal and a manuscript. The last contained an account written by a former chaplain concerning the dying confession made to him by a noted countess who lived in the first half of the sixteenth century, and who was supposed to have murdered or caused to be murdered the unfortunate girl, her husband's mistress, whose ghost is said to haunt the Moated House at Broombridge.

"The mystery has at last been cleared up by this confession. The Countess on her death bed, felt compelled to unburden her conscience, but requested the chaplain not to make it known to her son until a year after her death. So he wrote a circumstantial account and placed it for safe keeping in this secret depository. But the good man suddenly died before the time was up, and his successors evidently were not aware of the hiding place.

"According to the confession, the Countess on finding out her husband's liaison with the girl, plotted for revenge on the latter. Taking advantage of the Earl's absence on a mission in France, she went one night, accompanied by a couple of men she had engaged for the purpose, and entering the door of the tower, ascended to the rooms above, where the girl was lying asleep. They seized and strangled her before she could make an outcry and taking the body to the cellar below, buried it in the southwest corner. The earth was carefully levelled and some loose boards which were lying around were piled up on top. As the cellar was dark and rarely entered, the chances of discovery were slight. She was also favored by the assassins, who were handsomely rewarded by her for their nefarious work, being subsequently killed in a drunken brawl while carousing on their ill-gotten gains.

"The Duke of Belton on learning the contents of this manuscript, immediately communicated them to the owner of the Moated House, who consented to an examination of the cellar under the tower. Accordingly the floor was dug up at the southwest corner, where a few feet below the surface the remains of a female skeleton were exhumed. These have been carefully collected, removed to the Churchyard and given Christian burial. Let us hope now, that after nearly four centuries, the shade of the unfortunate lady may rest in peace and cease to revisit the scene of her tragic fate. The truth, moreover, of the old saying is again confirmed, that 'murder will out.' "

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

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Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

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Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The September Diocesan Meeting will be held on Monday, September 11th, at 2:30, in Grace Chapel. The meeting will be on the second Monday instead of the first, because the first Monday in September is Labor Day.

The United Offering will be presented at the Triennial Meeting of the Woman's Auxiliary in St. Louis in October, and in order to be included, our contributions should reach the Treasurer of the United Offering, Miss L. J. Gibbs, 3565 Washington St., before October 1st.

The Altar Day Service was held in St. Luke's Church, Monday, August 7th. Archdeacon Emery was the Celebrant, and the Rev. W. A. DeWitt the Preacher. Mr. DeWitt spoke of the Altar with the Cross that always crowns it as the symbol of our Faith, our Hope, common to all Christian people; our Purpose, our Leader, our Brotherhood—our faith in the Father, Son and Holy Spirit; our hope for the time when love shall govern all human relations; our purpose to hasten the coming of that time; our Leader, whose life in our hearts is the power that redeems our lives, and the brotherhood that follows from the partaking of Christ's life.

Immediately after the service, the first business meeting of the year was held in the Guild room. The President welcomed visitors from New York, Seattle, Santa Barbara, and the President of the Auxiliary in the District of San Joaquin. The usual attendance of Diocesan officers was increased by the welcome presence of the Vice-president for Santa Cruz.

It was decided to hold the September meeting on the second Monday, as the first Monday will be Labor Day. At the request of the President the Rev. W. A. DeWitt and Mrs. Lyon, President of the San Joaquin Branch, spoke briefly.

Mrs. Monteagle announced that Miss Grace Crosby, in volunteering for service in Wuchang, China, had asked to be recommended from California, a request most touching to us as an evidence that our love for Miss Crosby finds an answer in her heart.

SING ON, LOVE ON, SERVE ON.

Sing on, my soul,
No song shall ever die;
Thy notes of sacred fire
Rise higher still and higher,
Till piercing Love's own sky;
Sing on, my soul, sing on.

Love on, my heart,
No love of thine is lost;
Love bleeds to overflow,
Love dies its love to show,
But never counts the cost;
Love on, my heart, love on.

Serve on, my soul,
Love's service ne'er shall fail
Though life itself seems vain,
Though love knows but love's pain,
Love sees through Heaven's veil;
Serve on, my soul, serve on.

CARRIE JUDD MONTGOMERY.

GIRLS' FRIENDLY SOCIETY.

CENTRAL DEPARTMENT FOR CANDIDATES.

The Girls' Friendly Society work for children under the Candidates' Department is the logical outcome of that protective work for girls that has always been the underlying thought of the Society. It was a somewhat later development of the idea, for the Girls' Friendly Society started in a quite human way in answer to a very human need—one woman's desire to protect one group of girls in whom she was interested. Today, when specialization is emphasized as never before, the Girls' Friendly Society organization, nevertheless, does not confuse issues. It is recognized that protective work for girls can be done most effectively by a Society devoted exclusively to that effort; at the same time the rule that bars out girls not of good character is regarded as increasing, not lessening, responsibility for such girls—a challenge to more strenuous effort that must be answered by genuine preventive work, constructive and educative, beginning with the child.

To meet this need, Candidates' Classes have been formed, taking in children of five years and upwards, and training them in the way of pure thinking and right living. In this insistence on preventive work for the child, the Girls' Friendly Society is in advance of an age which is only beginning to realize that in morals, as in medicine, prevention is more important — because more possible — than cure. Conservation, the betterment of the race through the protection and education of the child—these are the watchwords of the new era. The Girls' Friendly Society, through its Candidates' Classes, already organized, is equipped to cooperate with all such movements for reform. We work in harmony with the Child Labor Committee and other organizations interested in the welfare of the child. We have classes among immigrants and in orphan asylums, and at least one class among defectives. Our work among Italians has necessitated the translation of the "Letter to Parents and Guardians," into Italian, that these

mothers may know what we are trying to do for their children.

Candidates work is the missionary opportunity of the Church. Many of the children come from families that have no religious affiliations; and all sorts of activities may be co-ordinated with Candidates' Classes. Mothers' clubs may be formed in connection with them, for this phase of the Society touches the life of the home as no other can. There should be a Candidates' Class in every Parish, even where there is no Branch of the Friendly. There is a universality about this work for children that should make its appeal to clergy and Churchworkers.

We sometimes wish that we might do away with the word "class"—the word "candidate"—and always think of these little ones as the younger sisters of our girls, the adopted children of our hearts. Still, the word "candidate," with all it implies in the way of discipline and restraint and incentive, is for the child a wholesome stimulus. The hour for class work is all too short to crowd in the idea of worship, of work for others, and of directed play that we are eager to give. Candidates work is the chance for social service that should appeal to our Members. It has been suggested that something like the Big Sister Movement might be started—that each older girl might bring a little girl for whom she would be responsible outside the class as a big sister may; and so work shoulder to shoulder with the Associates in their constructive, preventive effort.

Our claim to do distinctive work for children lies in the personal friendship of Associates and Members for the little girl; in the thought of the great Society with its standard of personal purity to which the child is taught to look forward; in the specialized religious teaching that our connection with the Church implies. This last is a wonderful privilege. In an age that is beginning to realize the need of religious teaching which the schools have failed to give, lies our supreme opportunity to show to the children under our care an ideal that should be nothing less than the Vision of God, granted to those who are pure in heart.

MARY E. BRUCE,
Head of Candidates Department, G. F. S.

An outcome of the work of Deaconess Spencer of Trinity Japanese Mission in Honolulu was a "Cherry Blossom Fete," held for two days at the Royal Hawaiian Hotel in that city, which netted $2,500 for the erection of St. Hilda's Hostel, a settlement house for Japanese women and girls.

St. Paul's Normal and Industrial School, Lawrenceville, Virginia, is putting before the Church its great need of a dormitory for girls. The rapid growth of the school, and the great demand for training, make the situation urgent. For lack of accommodations from two to three hundred deserving girls must be turned away every year. A dormitory for seventy-five or eighty girls could be built for from $10,000 to $12,500.

A missionary in South Dakota tells of a trip across the mountains to a little hamlet where he expected to find two or three stray Church people. "To my surprise," he says, "I was entertained at the home of a lovely woman, with years upon her shoulders and a grown-up family, who have left her to found families of their own. Her interest in children, however, is not gone, and she has organized a Sunday-school with thirty-seven children, and a Bible class of six grown-ups. With much hard work they have been able to supply each one with a prayer book, and teach them all the service, so that in the evening when fifty-five gathered in the Methodist meeting-house we had complete evening prayer, with the chants sung and all the responses said."

THE FABRIC OF THE FAITH

(Continued from page 7)

the mouldering remains of earlier civilization, and the fossils of prehistoric ages so startling to our conservative thought, to this enduring Rock, and sink our caissons of scientific concrete, which will bear any weight human builders will ever care to impose. So the ancient fabrics that still survive may remain unshaken; and newer temples of the living God, reverently conserving all that is of worth in the historic structures, adapted to all the needs of this present age and the times to come, strong with all the knowledge and beautiful with all the devotion of all the ages, may arise for the worship of God and the service of men.

And for those our brethren, who have labored how faithfully, if at times how mistakenly, to purify the Church of God, to allow no stone not chosen of God, and precious: we see for them the end of the age of doubt and desolation. And their efforts in tearing down the old building have at least given them an enviable idea of its structure. So now on their new assured foundations, they can build the temple of their own confession, with faultless pillars of enduring stone, and raise perhaps a loftier fane, with yet richer ornament and higher heaven-pointing spires. And when this is at last consummated, I for one cannot refrain from hoping that neither the Altar of the Mystical Sacrifice, nor pontifical Throne, nor chapel of the Virgin Mother, nor shrines of the Saints of God, will be lacking there.

The Rev. Edgar H. Goold has been elected principal of St. Augustine's School for colored youth at Raleigh, N. C., in place of the Rev. A. B. Hunter, who becomes honorary principal. Mr. and Mrs. Hunter will continue to work at the school with which they have been connected for over twenty-eight years.

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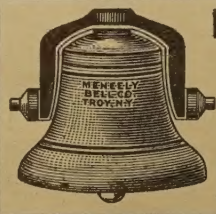

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A missionary writes: "Of recent years the Buddhist priests of Ceylon have adopted the title of 'Reverend,' 'Venerable,' 'High Priest.' They have Buddhist carols on the birthday of Buddha, Buddhist Young Men's Associations, Sunday Schools, orphanages, etc. They also have bells in their temples, lighting of candles, and have built a mortuary chapel in the cemetery in which to hold their funeral ceremonies, and have tombstones erected over graves. All these things have been copied from Christian people.

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Literature of the Day

OUR PLACE IN CHRISTENDOM. Longmans. New York. $1.20 net.

At first sight the title may seem vague, indefinite, but the content shows how precisely indicative it is of what the writers had in mind and stuck to with a consistency that is not always observable in a single author. The book is of the ordinary size, has only 200 pages, but on those pages no fewer than nine men, each of them, as the Bishop of London says in his preface, "distinguished men, qualified to speak with weight as historians and theologians, have set themselves to disentangle from the complicated web of Church History, the dominant idea of the early Church, i. e., of a Brotherhood of perfect equality, absolutely unconscious of autocratic powers of any denomination, and for centuries utterly free even from the shadow, still less the assumption, of any central authority." That problem is stated in the first lecture by Canon Mason, with a lucidity that seems to have gathered up and compressed into a few pages the essence of weariful volumes. He leads off by reminding us that the true emphasis of the words Catholic and Apostolic Succession is to be found in adherence to the primitive deposit of faith rather than in the method of ministerial appointment or consecration—a wholesome reminder for some among us who fling about the title "Catholic" in a strangely reckless fashion. Its title is "Unity and Authority in the Primitive Church." Then follows "East and West." There are two by Dr. Whitney, Professor of Ecclesiastical History, King's College, London, whose History of the Reformation is on the same level with Wakeman's Church of England in regard to authenticity, clarity and a marvellous faculty of compressed narrative, clear but sufficient. His subjects are the Mediaeval Church in the West, the Papacy and the Reformation. The Revd. J. N. Figgis says much that is extremely interesting of Councils and Unity, and a great deal that is perhaps novel even to those interested in Church questions. He lectures also on National Churches. The remaining three are of a different and more general character by Canon Scott Holland, Bishop Gore and A. W. Robinson, Vicar of All Hallows, Barking. The historical part of the book, small as it is, comparatively speaking, is of great value, deserves careful study and may kindle a desire for more extended reading. Duchesne's Beginnings of the Temporal Sovereignty of the Popes is a very illuminating book as regards the development of centrality and needless to say, Creighton's History of the Papacy. But "Our Place in Christendom" shows conclusively where the Church of the Anglican Communion stands, the exact position she occupies, and has never been summed up in fewer or more absolutely true words than in Bishop Ken's Will, and it is as well that they should be quoted in their entirety: "As for my religion, I die in the Holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the Communion of the Church of England as it stands distinguished from all Papal and Puritan innovations and as it adheres to the doctrine of the Cross." (Life of Thomas Ken, by a Layman. P. 509.) Enough has surely been said to show that "Our Place in Christendom" is an exceptionally valuable book, well deserving the attention of both students and of general readers. The former may possibly be put on the track of undiscovered literature and the eyes of the latter may be opened to clear definition instead of seeing men as trees,—walking.

H. H.

BUREAU OF INFORMATION AND SUPPLY,

Diocesan House, 1217 Sacramento Street, San Francisco.

The report of the Commission on the Revision of the Book of Common Prayer will be on sale early in September at $1.00 each. It contains all of the changes in and additions to the Prayer Book proposed by the Commission, as well as the results of their action upon matters referred to them by the General Convention.

"The Way of the Rivers" and "The Way of the Hills," (of "The King's Highway Series."), a graded system of moral and religious instruction, designed for children six to eight years of age, are in stock. Teachers in the primary grade and parents will find these stories helpful for Sunday reading to the little ones. The cost is 55 cents net each. Four other books for younger and older than the above will be published later. The fact that Dean Hodges is one of the editors will commend them to Churchmen.

We have also received "The New World," by Rev. Arthur R. Gray, the new Mission Study Book for 1916-17, 50 cents net. Leaders of Mission Study Classes will do well to order a copy at once to prepare for Advent and Lent classes.

Also on hand for Mission Study in Sunday Schools and Junior Societies, "The Making of a Modern Crusader," "How the Cross Goes Round the World," "The Honorable Little Miss Love," and "Building the City."

A dozen lantern slides covering a dozen mission subjects are available for stirring up interest in our Mission work—users pay transportation charges to and from San Francisco.

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"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.

HENRY VIII AND THE CHURCH.

An extract from the Report of the Board of Religious Education read at Convention, Diocese of Olympia, by the Rev. E. V. Shayler.

In many of the public schools of the State of Washington there is a grave and serious historical error being taught to the children of the Church, and others, regarding the origin of the Church of England, the mother by lineage, language and doctrine of the Episcopal Church in the United States of America. This falsehood is briefly stated thus:

"Henry VIII of England founded the Church of England because the Pope refused to grant him a divorce from Katherine of Arragon." This erroneous statement is variously stated and bluntly taught to our children and others.

In the early years of the Church in the British Isles the Bishop of Rome had no jurisdiction whatever. Never did he succeed in obtaining any real supremacy until the reign of the weak King John, A. D. 1199-1216. Emphasizing their independence of Rome, the signers of Magna Charta declared, A. D. 1215, that "the Church of England shall be free and her liberties inviolate." The Church of England was never the Church of Rome, and it was only during the height of Papal power in the middle ages that she was really subjugated to the Roman dominion. During the latter portion of this subjection period, Henry VIII reigned. Having been granted a dispensation by the Pope to marry his brother's widow, he, after twenty years, and mainly for unworthy reasons, asked that the marriage be declared invalid. This was, after a tedious period of political diplomacy, denied him by the Pope, but the Archbishop of Canterbury (Cranmer) declared the marriage invalid as it was contrary to God's law, for a man to marry his brother's widow.

This was the incident which led up to the resolution of Convocation of the whole Church of England, declaring that "the Pope, the bishop of Rome, has no jurisdiction in England more than any other foreign bishop." Thus legally, legislatively, canonically, the Church asserted and procured her independence. She maintained the only name she had ever been known by, The Church of England. She retained her properties, her bishops, priests and deacons and all her vested rights. She became what she was before Papal aggression and assumption had made themselves felt, a free, independent, national Church of Jesus Christ, continuing from the earliest period of Apostolic Christianity.—Seattle Churchman.

As a result of a large number of enquirers for the Proposed Perpetual Calendar the supply was not sufficient for the demand; but by writing the Rev. Mr. Hames, care Frank Deeley, 507 W. 179th St., New York, and enclosing 25 cents a copy of the second edition may be had.

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